The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound moral Christian reform: the abolition of slaveholding, caste, the rum traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life—to the individual, the family the Church, the State, the Nation—to the work or converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible: our standard, the Divine law: our expediency, obedience; our plea, the Gospel: our trust, the Divine promise: our panoply, the whole armor of God.

☞ Editors friendly please copy, or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scriptures against Slavery, and the Scriptural method of treating it.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii 20. "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. iii 16,17.

Part III.—Slaveholding brought directly to the test of the Bible

CHAPTER XXVIII.

THE PROPHECY OF AMOS.

[*Concluded.*]

But the divine messages by Amos are not yet ended.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, surely, I will never forget their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly as a flood, and it shall be cast out as by the flood of Egypt. And it shall come to pass, in that day, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as the mourning of an only son, and the end thereof, as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north, even unto the east, they shall run to and fro, to seek the word of the Lord, and shall not find it." Chap. viii 4-12.

A fearful denunciation indeed! But for what causes was it uttered? And what admonition does it convey to us, in these latter times, and these ends of the earth, that the word of the Lord should be spread out before us, in our Bibles? To what purpose is the preserved record? Or why should we plead for its divine inspiration—or how dare we unless we reverently ponder it, and honestly apply it where it belongs?

The particular phase of the oppressions reproved by Amos is more clearly indicated here, than before. The poor were made the subjects of commercial frauds, which they either could not detect, or to which they were compelled to submit. No adequate measures were taken either to prevent or to punish such practices, or to redress such grievances. The rulers either participated in these transactions, or connived at them, while the mass of the people, including devout worshippers, contented with their own ample resources and luxuries and pursuits, cared nothing about it, regarding it no business of theirs to interfere with other people's concerns, and probably not having, like American citizens, the privilege of electing their own magistrates, they, the more plausibly, excused themselves. They little thought that God would hold *them*—every man of them—responsible for these political delinquences, as this message declares—that he would "bring up sackcloth upon all loins," "and baldness upon every head" in consequence of them. But it was even so.

Those who sold wheat to the poor, made the ephah, or measure for wheat small: and they made the shekel for weighing the silver they received in payment, great. This shows that the poor were not held as chattels, who could could make no contract, who could buy nothing, nor have any silver to buy with. But, in a figure of speech, they were said to have been "sold," and for a mere trifle, because, for petty profits, their rights and interests, their very life blood, all they had, was heartlessly bartered away.

For sins like these, and for the tolerance of them by the government and the people, Judah and Israel should be overthrown, as by a flood, even as the Egyptians were drowned in the Red Sea, for similar transgressions. Destruction should come suddenly and unexpectedly upon them. Their sun should go down at noon. The nation should perish in its full strength, and in the midst of its boasted prosperity and wealth. The change should come, like utter darkness in a clear day. And, added to all their temporal desolations, there should be a "famine of the Word of the Lord." As they had turned to it a deaf ear, it should be taken away from them, and the time should come when they should seek for it in vain.

In all this, is there nothing of warning for the citizens of these United States—its devout worshippers, whether heretical or orthodox? Wherein are they better than their predecessors of old, who were thus puuished for lighter oppressions? Is not Jehovah the refuge and the avenger of the oppressed, still? Is his ear heavy, that he cannot hear their groans? Is his hand shortened, that he cannot deliver them? Will he much longer wait for the slow movements of their time-serving politicians—for physicians that heal the wound slightly—for their prophets that cry "peace, peace?"

Millions of the oppressed of this land, are not permitted to hear the pure, unadulterated "word of the Lord," or, in most cases, not permitted to hear it at all. Few indeed of them are allowed to read it for themselves. And the people consent. Devout worshippers and their religious teachers consent, or raise no loud note of remonstrance, nor demand nor provide rulers who will "execute judgment, and "unloose the bands of wickedness," or unbind the enchained "word of the Lord." That word in its most obvious and authoritative utterances they spurn, as they thrust from them those who faithfully apply it, or they turn themselves from it, and close their ears. Scores and hundreds of faithful ministers of God's word have been driven from their pulpits into secular labors for a subsistence often into penury and obscurity for no fault but their faithful application of the word of God to the sin of slaveholding. How long are such a people and such a ministry, and congregations of such worshippers to be permitted to bear or to have in their possession, the abused and spurned "word of the Lord."

How can they retain it, if they continue to pervert and corrupt it, and listen to those teachers only who muzzle or pervert it? What people, what churches, what hide or pervert it? What people, what churches, what priesthoods, have ever preserved and retained "the word of the Lord," by turning a deaf ear to its reproofs and its warnings?

How can a reverence for the "word of the Lord" be preserved in a community who are taught to believe that it sanctions, or that it does not forbid the vilest of all oppressions? Who will tremble at its reproofs of their other transgressions, if they think it does not reprove them for this? Protestants condemn Romanists for withholding the "word of God," but withhold it themselves, or consent to its being withheld. If a single family in Italy, is persecuted for reading the word of God, all Protestant Christendom, including our Eastern and other free States, take the alarm and rouse themselves to remonstrate. But they discern neither sin nor danger in consenting that one sixth part of their own countrymen shall be perpetually deprived of it. What marvel if a retributive Providence should inflict upon such a nation, a "famine of the word of the Lord.

"For they *know not to do right*, saith the Lord, who store up violence and robbery in their palaces."—(Chap. iii 10.)

Moral blindness, on the plainest questions, characterises those who, from considerations of expediency, wink at sin.

The reprovers of oppression, in the times of Amos, were in no better repute with the majority of their countrymen, their chief priests and their rulers, than the reprovers of American oppression now are.

"Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee, in the midst of the house of Israel, and the land is not able to hear all his words. For thus saith Amos, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O, thou seer, flee thee away into the land of Judah, and there eat bread, and prophecy there: for prohhecy not any more at Bethel, for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son, but I was an herdman, and a gatherer of sycamore-fruit. And the Lord took me, as I followed the flock, and the Lord said unto me, Go and prophesy unto my people Israel," &c.—(Chap. vii, 10–15.)

The priest of Bethel perhaps felt his own dignity as well as that of his royal patron insulted, by the presence of so rustic and yet so bold a religious reprover, in his distinguished parish, the king's chapel, and the king's court. Perhaps he thought a chapel too sacred a place to be polluted with the preaching of politics and a court too a secular a place for a prophet of Jehovah to preach in. He would not endanger religion by contact with politics nor disturb politics with the presence of a pure religion. What right had the reckless agitator to intrude, unbidden, there? If he must needs prophecy, let him do it elsewhere, at a distance. The answer of Amos may teach us, that when religious instructors in high stations and at central points, neglect to reprove oppressive rulers, God will raise up watchmen of humbler pretensions, to do their neglected work at the very places where they ought to have done it themselves. By preferring to the stewardship of the prophet's "word," will be seen that he valued his calling the right to prophesy in Bethel, and proceeded to do so, by openly reproving the servile priest himself, predicting the degradation and ruin of the family, and the captivity and death in a polluted land. The reason assigned by the prophet, in the name of the Lord, for his dreadful prediction was because "Thus sayest prophesy not against Israel, and drop not thy word against the house of Isaac." Let the instators of the priest of Bethel take warning, and beware how they forbid God's ministers to "lift up their voices in their chapels, and show the house of Jacob their transgressions."

REV. HENRY P. CHEEVER.

SUNDAY EVENING, Aug 25th, 1861

To the Editor of The National Anti-Slavery Standard.

The pastoral relation hitherto existing between the Congregational Church in Jewett City Ct and the Rev. H. T. Cheever, terminated to-day. The occasion of his farewell sermon drew together a large concourse of people from the village and the adjoining towns. The preacher took for

his text that comprehensive passage of Paul's Autobiography, found in the 20th chapter of Acts—*"For I have not shunned to declare unto you all the counsel of God."*

The sermon was, in general, a review of his five years, ministry in connection with that people—years that reached from the striking down of a Northern Senator by a Representative assassin from the South on the floor of the Senate Chamber, through the dark days of Kansas, the Dred Scott decision, and by Uncle Brown's scaffold and grave, down to the terrible *sense* of Bull Run—years that will fill more pages of American history than any period of equal length since the revolution. Through these years, Mr. Cheever has wrought, in season and out of season, always in harmony with some of his Church, scarcely ever with the whole.

An individualist, not believing—as through the blessing of God the Church (if we are correctly informed) is nearly a third larger than when he became its pastor. Most of the members have *grown*, and the intellect of the village has been decidedly quickened by the discussion of subjects brought to the notice of the people by the earnest and fearless utterances of the Congregational pulpit.

Once, during the time, in consequence of attempts to enforce the law against the sale of ardent spirits, he was threatened with personal violence beside having his house set on fire, which was providentially discovered in time to prevent serious loss.

Mr. Cheever has dared to speak upon all matters upon which God has spoken—not in ambignous, meaningless and therefore popular phrase, but so that he could be understood—and, when he called sin by its name—dared to say that a man's religion ought to influence his political action—dared to say that the command to "let the oppressed go free," is as binding upon us as it was upon the people to whom it was spoken—and to-day, as they listened breathlessly to his earnest utterances, not an individual, friend or foe, but said in heart, "after all, like or dislike, what an infinite advance beyond a milk-and-water man."

What he proposes for the future we do not know. One thing is sure—he will not be idle. Working and waiting he will live and die, and the next generation will write upon the monument they will build over his grave—

"Our fathers thought him too fast, but he was right."

Yours.

THE COMING REVOLUTION—THE WAR—SLAVERY AND EMANCIPATION.

PROGRESS OF SENTIMENT.

NUMBER FOUR.

In our last issue, we presented an article on *Separation or Emancipation?* by Hon AMASA WALKER of Massachusetts, followed by an article on "*Emancipation or Subjugation*, by Rev. SAMUEL WOLCOTT of Chicago. We follow these, now, with a second article by Mr. WALKER.

61. SEPARATION—BY HON. AMASA WALKER

If, as a people, we are shut up to one of two alternatives, either to allow a separation of the States or proclaim the universal freedom of the slaves, the endeavor to which in a late article in this journal, was really the case, then it becomes a most important duty to examine both of these propositions, in all their hearings, and make our election between them.

And first, *Separation.*

This is feasible beyond doubt, if both parties were agreed upon the terms on which it should take place, but it is evident enough that great obstacles lie at once in the way of an adjustment.

1st. Physical geography is strongly against the proposed separation. If, as may be safely assumed, nearly all the slave States will join the Confederacy in a case of a separation, then the fact presents itself that the immense frontier between the two countries would have scarce any natural boundary. The river is almost the only one—and what a boundary is that between two independent States! how difficult and embarrassing in peace, with its immense river commerce; how terrible in war, with its inevitable system of outrage and plunder!

How long the struggle that the banks of such a river should bristle with fortifications, for 900 miles on each side, filled with armed and hostile men! All our other boundaries throughout almost their whole extent, would be only artificial lines, running between the farms and dwellings of the inhabitants. Imagine the condition of things, when on the breaking out of hostilities the whole border population, thus situated, were brought into the relation of enemies!

The map of the United States is a most anti-secession document! We wonder the Congress at Montgomery did not suppress it, as one of their first acts: for while the people of the Northern and Western States direct their eyes fixed upon it, it seems impossible that the claims of the Secessionists can, for a moment be admitted. The great river Mississippi—which, with its tributaries, waters three-fifths of the whole territory of the United States east of the Rocky Mountains—runs from the north to the south, and six state and four free States are bounded by its banks.

If the Confederacy succeeds, the whole of the North-western States, which will soon contain a majority of all the population of the States, will be *entirely cut off* from their great natural channel of communication with the ocean, and the products they would sell, or the foreign merchandise they would obtain through that channel, must be for ever subjected to just such impositions as a foreign power may choose to dictate, or their transit be interdicted altogether.

It seems almost an insult to the great states of Ohio, Indiana, Illinois, Wisconsin, Iowa, and Kansas, to ask them whether they will allow the mouth of the Mississippi to be held by a foreign power—one which, in the very nature of things, must ever be an unfriendly one. Yet this question *must* be practically met, whenever we contemplate a separation. It is, however, especially a question for the *free West* to settle, and to them it may be safely referred, without any doubt in regard to their answer.

2d. The human interests of the two physical geography are wholly at war with the project of separation.

Slaves will love freedom just as well, after the independence of the Confederacy is acknowledged, as they do now. They will run away, and flee to us for succor, whenever they can. No matter what loose treaty Government may have made, no matter what cruel laws a servile Congress may have enacted, the people won't regard the wicked treaty or the atrocious law which forbids them to aid a fellowman when bravely struggling for his heaven-born rights. God's laws are above all other laws and therefore human institutions must bow to its enactments. No matter what the penalty—fine, imprisonment, death—the more atrocious and cruel such laws, the more certain they are to be disregarded. Suppose Congress in its wisdom should enact that passengers upon the railroads should show their want of kindness and affection when in distress, would such a law be obeyed, even if it were necessary to preserve the peace between freedom and slavedom? Certainly not; and why? Because it would be a law in violation of those natural instincts against which no human power can avail.

Such being the case, we can see but too clearly that between the two governments there would be a constant cause of irritation and contention. We should have to *agree* to return slaves to satisfy the slaveholders. Yet the people, true to those sentiments that a good God has implanted within their bosoms, would not.

3d. But there is still another important consideration. If we separate, there will be two great military governments established on this continent.

Hitherto we have been free from the intolerable burden and curse of a large standing army, but we should be so no longer. The South, by stern necessity as well as choice, would be a pure military despotism. The slaveholding aristocracy would be wholly educated to arms. This they already *know*. The poor whites would be deprived of all right of bearing arms, being objected to by their masters, the slaveholders, and used only as private soldiers in their armies, for which they would furnish excellent and abundant material. Such is their plan—such is the necessity of their condition.

And if the South assumed this attitude, what must the North do in self-defense? Organize equally powerful armies. No matter at what expense, no matter at what sacrifice of the comfort and welfare of the people, no matter with what danger or detriment to public liberty, war must be met by like instances, and everything else necessary. All this would be unavoidable, and what a change would be made in the habits, character, and civilization of the people of the free States! How fast must they descend to the condition of the peoples of Europe, one half of whose earnings are consumed by the *current* expenses! This is to go on, not for a few years, but for ever! To say nothing of other considerations, how enormous must be the expense and demoralization necessarily attendant upon such a condition of things.

4th. The only remaining consideration which I shall notice is, that a separation of the States will at once involve us in all the complications of European politics. Already we have abundant evidence of the readiness of foreign governments to interfere in our affairs, and we may be sure that they will be so long as they can to dismember the great Republic. We have been for many years a source of revenue to their ports. They have stood aghast at our progress and prosperity. But if we can be divided, they will fear us no longer; nay, they can make us greatly subservient to their own interests—and how certainly will they do so! The South wants foreign sympathy—and upon diplomacy, any question would arise between the two sections that would not be discussed in every foreign cabinet.

This great consideration, if there were no other, forms an insuperable objection to the establishment to two independent governments if will not say republics, for they would not long be such) in this country.

But I will not dwell on either of these different points. My object is merely to suggest them, as important topics, to other and abler pens. The question of SEPARATION must be met by the public press, for unless EMANCIPATION be determined upon, Separation is a foregone conclusion.—*Indepe ident. Sept. 5*

62 MRS. HARRIET BEECHER STOWE.

We felt ourselves under a necessity, not long since, to copy, for the sake of criticising, an article of Mrs. Stowe on the great question of the day. We have, now, the pleasure to copy another extract from her writings in *The Independent* which enunciates correct doctrine and has the true ring.

Let us then trouble ourselves no more about England. All that is really worth having there will in time come and stand us if we understand ourselves, and will be true to us if we are true to ourselves. If we do not help ourselves nobody can help us—not the best disposed, the most sympathetic, the most friendly of foreign nations.

Let us look at our defeat for a moment Godward, and ask if there be not a meaning in the sudden panic which was sent into our armies as real as when the armies of Israel fled before the Philistines. It was sent to destroy.

Let us look to the Achans in our camp, who hide the wedge of gold and the Babylonish vest in their tents.

Has there been no secret cleaving to the accursed thing which is the cause and sum and soul of the whole war?

While slavery was hemmed in by constitutional limits and protected by laws, so that we could not overthrow without fighting against law and destroying government, our course was one of strict moral influence alone. * But these slave States have forsworn the Government and repudiated the Constitution, and thereby forfeited their ill-gotten gains. Why not use the opportunity to break every yoke? Why not do it openly, bravely, and martially—not like lawyers or politicians, but like soldiers? Proclaim liberty through all the land to all the inhabitants thereof. Let the President of the United States proclaim that all men shall hereafter be declared free and equal, and that the services of all shall be accepted without regard to color. Some are shocked at black regiments—they are shocked too late. The question is not, Shall there be black regiments? but, Shall they fight on our side or on the side of our enemies? One of the returned Massachusetts men testifies that they fought with a company of black soldiers in the Confederate army, and they fought like tigers. Perhaps they fought under promise of emancipation—for that freedom which we had power to give them, and did not give. We may rest assured, if we delay till we alienate the blacks, that the enemy will find means to turn them against us as effectively as they have done hitherto. Who dug the trenches and raised the masked batteries before which so many Northern men lie dead? The negroes. Why were the Southern forces fresh and our weary? They had the negroes to relieve their hard work. We have then no choice but to conquer with the negroes—to conquer by a glorious act of generosity and justice that shall make our cause go by acclamation through the world, or to fall under the very hoof of the men whose wrongs we would not right, and whom God will justly make our punishers.

The poor blind Samson in our land is still an awful and a fateful power—and all the horoscope of our destiny is affected by him. Let every one ponder this. Now is the time—the only time—for peaceable emancipation to be given as a gift—by-and-by it will seem to be wrung out as a cowardly expedient. Let the people petition the Government—let them demand that this mighty weight shall be cast into our scales now.

H. B. S.

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* When Mrs. Stowe shall have examined the Constitution for herself, instead of trusting to the expositions of interested politicians she will find those expositions to be of a piece with pro-slavery interpretations of the Bible.—*Ed. Principia.*

63. THE OPPORTUNITY OF SALVATION PASSING FROM US BY DELAY.

BY REV. GEORGE B. CHEEVER, D. D.

The imminent hazard upon us at this moment seems to be, not that the blow demanded against slavery will not finally be struck, but that it may be struck too late to save us. It is the hazard of delay. Thanks be to God, the conviction in the public mind is deepening, that only abolition can save us, and the demand for this is increasing rapidly. But so long as this issue is avoided, so long as the vested right of slavery is still guaranteed, our war-cry in reality is Union and Slavery; put down the rebellion, it is said, but spare slavery yet no man dare openly say. Meanwhile the time is going on; we are lost. The time and opportunity for striking our blow are passing away. Another defeat, as at Bull Run would be likely to precipitate France and England into the arms of the Southern Confederacy, or rather to constrain them to receive that Confederacy to their embrace. They may be tempted to break the blockade, and run the chances of that war that some of our own presses have done so much to provoke, and we think the foolhardiest among us will not imagine that with a war with Europe on our hands we could conquer the rebellion. Oh, do not speedily proclaim ourselves against slavery, we may be sure that the powers of Europe will not long wait, in amity, upon us.

Meantime, by our madness, the control of the cotton market and our invaluable power of wealth in commanding the supply of that article of Great Britain, are passing away from us. The kingdom of cotton has gone from the South, and if the war continues a while longer, it will have gone for ever—for Great Britain will have been driven completely and finally into her own supply; and will have discovered that her degrading dependence on the South for cotton is unnecessary. For

if now, striking our blow against slavery, we put a speedy end to the war by the conquest of the South, as we should do by proclaiming freedom to the slaves, we should then be able to regain at once our privilege of supplying England with cotton, as the product of free labor; and we should do it so much easier and cheaper than could be done by England for herself, even after all her convulsive efforts, that she would be constrained to relinquish those efforts entirely, and indeed would be perfectly willing to throw herself as before upon us for the supply of her cotton market; and thus a source of wealth and independence more precious than all the mines of gold would be retained by us. But a single year, nay, perhaps six months longer of this war, if the blow be not struck against slavery, will render this recovery impossible, and will forfeit the inheritance of this wealth forever.

It is notorious that our protection of their slavery for the rebels constitutes us a great insurance company for their iniquity, and insures their own rebellion against all our efforts to put it down. They themselves make their boast of this, and they say, "We think we have this advantage of the World, while all our men are taken for the war, the blacks who are left at home carry on the agricultural pursuits, and raise all that we at home and our men in the army need to live." Thus it is on the slaves that this rebellion rests, and it is by them that it is supported, and without them it would fall of this injection it could not be continued. This is just as literally the truth, as if they were a set of material machines for the supply of munitions of war, without which the rebellious army would be forced to surrender at discretion, or artesian wells, without which they would perish with thirst, so that every true statesment might just as wisely and consistently pass a decree forbidding our soldiers to take away the guns and provisions of our enemy, as forbidding them to set free their slaves. Indeed, they are not half so much justified or consistent if they dug wells for them, and provided them with arsenals and herds of cattle. Our Government are as much bound to issue an edict taking away their slaves, as an edict taking possession of their forts and intrenchments.

Yet the latter edict was issued, and constantly reiterated, of conquering the rebellion, and letting slavery afterwards take care of itself, letting slavery alone. This is just as if, undertaking to subdue an enemy's country, and being ordered to go against a particular fortress, which is the key of the whole, and possible victory, you should say, Oh, that fortress is too sacred, and our title to attack it is disputed; but let us conquer the whole country, and then we can afford to let that fortress take care of itself. Suppose there were a particular arsenal guaranteed by the Constitution to be held by South Carolina; who would be thought of the Government or of General Scott, if they should forbid that arsenal being taken, because it was against the Constitution to invade it? Or suppose a battery commanding and protecting Richmond had been established by the Confederates in the power of Virginia, and it should be argued that it was unconstitutional to take that battery, hut that after the war that battery would die of itself Yet this is just the same logic applied in behalf of giving to slavery a perfect immunity in this war, in order that it may die a natural death after the war is ended. The fact is that in this rebellion we have discovered what the old monk discovered in regard to printing, in the war against Popery: either we must root out slavery, or the rebellion, which has slavery for its backbone, and vital power, will root out us.—*Independent*, Aug 29.

64. SPEECH OF GEN. WOOL, AT ALBANY.

He commenced by thanking his fellow-citizens for the unexpected compliment. He considered that it was on behalf of the soldiers that it was tendered. There was nothing, he said, more grateful to the soldier than to merit and receive the compliments of his countrymen. Yesterday, my friends, said he, we wore a great and happy people; the greatest and happiest in the world; growing richer and richer every day than we were before. We are divided and distracted by rebellion! *And for what cause? Simply because the South decreed and determined to extend the area of slavery. And now the only question for the people to consider is whether they will abide in the North and freedom and free labor, or the South and slavery?* In conclusion, he thanked the people for the honor they had done him, and bowing, retired, amid loud cheering.

How much the General meant to include under the phrases, "North and freedom" and "South and slavery" we cannot be certain. But he put Freedom and slavery as the belligerents in the contest, and implies that the triumph of the one will be the downfall of the other.

65. "SLAVERY MUST COME DOWN."

We are in favor of using force to subdue or annihilate every aggressive enemy of the Constitution of the United States, which is the Magna Charta of our liberties, which is ordained to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessing of *Liberty* to us and our posterity. A right to a government can be built up on these principles, and cannot be built without them. We know nothing in the Constitution if this Government, that conflicts with its preamble. Practices have obtained, and are now extensively in vogue claiming to be protected by the Constitution. The slaveholder, and the secessionist both claim that their practices are constitutional.—We know that they are not. We know that their practices are destructive of Union, destructive of justice, domestic tranquility, destructive of the general welfare, and destructive of *Liberty*, to ourselves, and will be to our posterity, unless subdued.—*Winooski, Vt., Advertiser.*

66. SAFETY BY DROWNING.

It is as absurd to hold that we can save the South to the Union, and at the same time save slavery to her, as it is to attempt the reconstruction of a drowning man without taking him out of the water.—*Fond du Lac Reporter.*

67. MOVES SLOWLY.

"The American Congress has voted the men and the money required by the President, and twenty per cent more, and the House of Representatives has affirmed by 95 to 55 that it is 'no part of the duty of officers to capture fugitive slaves.' The hand moves slowly on the dial, but it moves, and when she finger passes the hour, the knell of slavery will ring out with a clang which will startle Europe."—*London Spectator*

68. FROM NORTHERN OHIO.

JEFFERSON, ASHTABULA Co., OHIO, Aug. 1.

Pursuant to adjournment at Rome, July 11th, 1861, a public meeting was held in New Hall (if this place today, to consider the present condition of our country in reference to slavery.

The meeting was addressed by Hon. J. R Giddings, Wm. M. Brittell, M. Miller, and L. Pock, when the following resolutions were unanimously adopted:

Resolved, That the civil war in which the country is involved, is occasioned solely by slavery, and is prosecuted by the South for no other purpose than perpetuating this institution.

That the abolition of slavery is the only just means of terminating the war, and settling the difficulty on a safe and permanent basis.

That by the laws of nations, as pertaining to war, and by military necessities peculiar to this present conflict, President Lincoln may now legitimately proclaim liberty to the Southern States, and thus restore peace to the country, and confer the rich boon of freedom on millions of our fellow beings.

That we, the people, demand of him the exercise of the high and holy function, and we never will consent to any terms of peace short of the entire removal of the disturbing cause.

69. IS GOD ON OUR SIDE :—A VOICE FROM MISSOURI.

From the Central Christian Advocate, St. Louis, Missouri.

"I need not inquire, what is the prime cause of this fratricidal strife; what has brought down upon our hitherto prosperous nation the terrible scourge of intestine war. The cause is too obvious to escape the notice of the most superficial observer. It is nothing more, nothing less, than the dark and damning sin of slavery. Blink it as we may, ignore it in this struggle as we please, and yet the barbed and poisoned arrow is in the nation's heart. Ages of horrid carnage, rivers of blood and ultimate ruin, may await us as long as this sin is protected, and the groans of the oppressed despised by the nation; but no peace, no prosperity, no union may be hoped for. God has a controversy with us, and it becomes important that we be willing to meet the questiou fully and squarely. Four millions of degraded and oppressed human beings, are appealing to the God of the poor and helpless against us, and he has taken their cause in hand, and is dealing with us to-day with the sword. Shall we contemptuously mut the question by the epithets 'abolition, negro equality,' &c, while God is shaking over us the vengeful thunderbolts of the most terrible war ever known? Whenever the nation becomes willing to consider this question in her national councils and seek some practicable means for its removal thou may we rest assured God will be on our side, and the struggle will be short.

We may fight for constitutional liberty, but so long as our success would serve to rivet the chains of slavery more securely, we have but little grounds to claim God on our side. J. C KIMBER.

70. A NEW "JORDAN."—ADAPTED TO THE TIMES.

BY W. CLARK.

I looked far away down into Dixie's land
I saw the old Slave power a-swim
With a team of Southern Traitors hitched up in trout—
Driving Freedom to the 'tother side of Jordan!

CHORUS.

Up! Freemen of the North! take off your coats
And roll up your shirt-sleeves for *fightin'*.
For the battle is begun, and Slavery must go down.
And Freedom must go up for *sartin*.

Now Freedom and Slavery are locked in the fight,
Let the old North come up to the battle,
Hit Slavery a few knocks with her old cartridge box,
And send her staggering to the 'tother side of Jordan.

CHORUS.

Up Freemen of the North! take off your coats
And roll up your shirt-sleeves for *fightin*
For the battle is begun, and Slavery must go down.
And every one must do his part *sartin*

If I was Mr. Lincoln, or old General Scott.
I'd yank out the *tooth* of this rebellion
I'd let every Slave go free, from Mississippi to the Sea.
And I let them have a little rest this side of Jordan.

CHORUS.

Up! Freemen of the North! take off your coats
And roll up your shirt-sleeves for fightin'.
For the battle is begun, and Slavery must go down.
And *liberty* must triumph for *sartin*.

Down in the Dixie land, Slave drivers learn command.
And they lord it o'er the free States accordin'
But now they've got to quit, for they've roused the yankee *grit*,
And we'll pitch em over 'tother side of Jordan

CHORUS.

Then up! Freemen of the North! take off your coats
And roll up your shirt-sleeves for fightin'.
Shew Slavery and Aristocracy Jeff. Davis & Co.
And hurl the rebels cross logs to 'tother side of Jordan.

Rochester (N. Y.) Express

71. "INCIPIENT TREASON"

Nothing can be more gratifying to Jeff. Davis and his coadjutors in treason than to hear Nothern men denounced for expressing opposition to the institution for which they wage war. Though such denunciation may be *supposed* to be popular to-day, the time is near at hand when it will be held only unpopular but will be considered incipient treason. When Slavery is making war upon the Government, the loyalty of that man will soon come to be seriously doubted who insists that Slavery, in return, shall be respected and shielded from molestation and harm. I was much pressed with a politician who now tradues me to beware how they make up a record which shall descend to a loyal generation yet unborn as a legacy of cowardice and shame.—M. B. Lowry. Erie (Pa) Trde American.

72. WHAT THE BULL RUN DEFEAT TEACHES

Z. *Eastman*, formerly Editor of the *Western Citizen*, Chicago. writing in the *Congregational Herald*, of Aug 8. said

Slavery hath done this—it was slavery that slew all these. It teaches this nation another lesson, wrought in lines of blood, —which should have been learned from the kindler admonitions of his providence, *that God's time for the abolition of slavery has come?* It teaches whmt this nation has not up to this day yet learned, what the cannon hooming on Sumter did not teach them—what the warning words of those earnest men, called abolitionists, for the last generation has failed to do,—the spirit that is in a slaveholder. It is a more emphatic admonition of what the slaveholders have done, and will dare to do, in compassing their ends, to destroy the best government on earth, and erect on its ruins a slave empire,—the last and greatest experiment of the devil to hold the dominion of this world against the progress of civilization and Christianity, and human equality.

73. RIPE VIEWS.

Under the hend of "Ripe views from the *American Baptist*"—The *American Wesleyan* copies an article containing the following.

Let us mince matters no louger. We are fighting against slavery; we can be fighting with nothing else, and the assumption of it is an impolitic as it is wicked. Perhaps it is wrong more to say anything or else than this craven semblance of indifference is kept up. Our missionary societies, tract societies, churches and ministers have so long held it as an axiom that slavery must be treated with perfect neutrality, that the idea seems interwoven with all our modes of thought and action. But we shall outgrow it in time. Rough shocks like those of Sumter and Norfolk and Bull's Run, are arousing us to a truer life. War's stern lessons will not be lost on the people. They may be lost on the politicians and the men who are trying to keep their seats in the art of evasion, to gain a seat in the Presidential chair, four years hence. They will be sorely and sadly disappointed.

74. "ONE YEAR SINCE."—EFFECT OF LORD JOHN RUSSELL'S DECLARATION.

One year since, it would have been hard to find a man on either side of a small Abolition clique who was in favor of interfering with slavery in any manner in the slave States, but what a change has come over people since then! Now, probably a majority of Northern men, even in favor of abolishing it, is yet fully determined that it shall never exercise the influence it has heretofore done. At the time Lord John Russell's declaration was made which was construed as looking towards recognizing the Southern Confederacy. Anti-Slavery feeling seemed to run through the masses like fire through a stubble field, and the declaration was freely made by men who from principle had always opposed Abolitionism, that they were, from that time forward, Anti-Slavery men. That declaration which the South prized so highly, had a more infurious effect upon the slave interests than all the speeches Wendell Phillips ever made. To us it appears as if the policy of England was to go just far enough in encouraging the South to excite a feeling in the North which will not rest until the last vestige of slavery is banished from the land. Whether that is her policy or not, her course has had that effect, and in no class more so than in that which has hitherto been the chief support of the South.—*Brooklyn Daily Times Aug 27.*

The Principia.

NEW-YORK — THURSDAY, SEPTEMBER 5, 1861.

☞ LETTERS, &c., intended for the Principia, should be addressed to M. R. WRIGHT, No. 79 Nassau-st.

Letters on the business of the paper, and remittances, should be addressed to WILLIAM YOUNG.

Orders for books or pamphlets must be addressed to ——, to the Principia.

Bills will be sent to those indebted to the paper, and to agents, separate from subscription or communications for the Principia. Those who receive papers must be known to the Publishers, by themselves. For the same reason, what is intended for the Publishers should be addressed to them, and not to the Principia, or to the Editors, or to any one else. Letters not attended to in accordance with this rule, are liable to be mislaid, and failed to either.

☞ All letters for us should be carefully directed to 79 Nassau street, not to 48 Beekman-street, nor to Box 1852. The former address is very troublesome, and the latter is troublesome to nobody. This is for more important reasons, as the office may soon be removed, and letters directed there will be liable to be lost.

GOVERNMENT—SLAVERY—REBELLION—WAR.

THE NATURAL RELATIONS BETWEEN THEM.

Government is an ordinance of God, and an institution of man for the protection of human rights.

Slavery is the extremest violation of human rights known among men, 'the vilest that ever saw the sun' *—'there being nothing of the kind equal to it, on the face of the earth.' †

Rebellion is violent opposition against the authority of Government; and is an open declaration and act of War against it.

The natural relation between Government, Slavery, Rebellion, and war is, hence, easily seen.—Government, in order to *remain* Government, must suppress *Slavery*. Failing to do this, it becomes, itself, the slave and the tool of Slavery, which thenceforward becomes the controlling Power. This is the first act of the drama.

Matters cannot always remain in *that* position. The demands of Slavery, being insatiable, its bearing toward the Government becomes, at length, insufferably insolent. It treats the Government as it does its *other* slaves. Government fails, of necessity, at *some* point, to satisfy its imperious demands. Slavery then pounces upon it, as upon its *other* slaves, with its driver's lash, for its defect of service. This is the Rebellion, and civil war.

The Government blusters up to assert its position; but, from long habit and precedent, cannot forget its allegiance to slavery. So its war against Rebellion, like that of any other slave against his long acknowledged master, is the war of an inferior against a superior, for better treatment, not for throwing off the servitude, altogether.

Such have been the relations between Government, Slavery, Rebellion and War, in this country, and such is the predicament into which the country is brought by those relations.

* Wesley. † Hopkins.

"A SEA OF CONTRADICTIONS."

'We can have no peace with the seceded states unless we either conquer them, or give in to their pretentions. Until they have been conquered, the very least they will accept is their independence, which involves final separation and a permanent dissolution of the Union. This the Syracuse Convention loudly declares it will never consent to, and yet it insists on holding out what it is pleased to call the olive branch.' The White Feather people flounder in a sea of contradictions because they are not bold enough to make a fresh avowal of their own wishes."—*The World.*

Very true. But how is it with the fleet in which "the World" is itself sailing?

'We can have no peace with the seceded States, unless we either conquer them, or give in to their pretensions.' And what are their "pretentions." They are all involved in the conceded right of undisturbed slave-holding—for the right of continued slaveholding involves the right to hold slaves where they please the right of continuing to be the aristocracy of the country—and this involves the righ of controlling the country, as do all aristocracies, especially the aristocracy of slaveholders. This, the rose-water war party loudly declares it will never consent to, and yet it insists upon holding out the olive branch of tolerated slaveholding, fighting against the extension of slaveholding supremacy, while permitting the fact of slaveholding (which includes supremacy) to be unassailed.

Thus do the rose-water "people flounder, in a sea of contradictions, because they are not bold enough to *have any* principle.

"COLONIZATIONISM IN ITS DEATH-THROES.

"The ruling passion strong in death."

The following is from a communication in *The Tribune* 5 August 27th.

"If Slavery is to be wiped out the Northern States will still be the goal toward which thousands of liberated chattels will direct their steps. They are already so crowded with blacks that numbers can barely procure a living. The foreigners have onsted thousands from life-long employments. A fresh influx of their own color, competing for the little employment that remains, must create a pressure so great that all cannot survive it. They will become too thick to thrive. Emigration somewhere must succeed, voluntary or compulsory. Wisdom would dictate that all who can leave should do so, before this pressure is felt. The offers of the Colonization Society are so liberal, comfort is so assured, and absolute independence so placed within their grasp, that it is futile to the credit of the race to find such an array of inducements so studiously rejected by the masses. If this Government were to hold the quarter of them to the Irish, Ireland would speedily be emptied on our shores."

This will look singularly enough, a few years hence. Only think of it. Four millions of Americans to be colonized, because they can no longer be held as slaves!—"Voluntary or *compulsory*!" Just as though the laborers could be spared! Ask the people of Maryland. When recently, the becrazed pro-slavery zealots of that State threatened to expel or enslave the free colored people, the non-slaveholding whites resolutely said—"*No, we cant spare them. You shall do no such thing*"—and that ended the matter. Proclaim emancipation and the white population of the South, generally, would say the same. Emancipation in the West Indies produced such an increased demand for laborers, in addition to all they had in the country, that the *importion* of laborers, not their *exportation* became the great want, and has been, ever since. And this, *not* because the emancipated were idle, but because increasing numbers of them are becoming cultivators of their own land, some of them hirers of laborers, and because freedom is bringing more land under cultivation, and introducing more thorough culture. So it would be, doubtless, in the Southern States. Colonization of the colored people will have no *Southern* advocates, after slavery is abolished. At present, it is patronized for two objects: *first*, to get rid of *free* negroes whose presence makes the slaves discontented—*second*, to foster the idea that emancipation requires colonization, which is felt to be too expensive to be practicable.

"ENCOURAGEMENT TO THE REBELS."

That they [the Southern people] had serious causes of complaint, we have never for a moment doubted,—that their rights have been resisted and withheld, all conservative and just men will agree; and the violent remedy which they have sought, and the war which they have undertaken to procure independence, all thoughtful men will see cause for deep and lasting regret.—*Journal of Commerce.*

The *Journal of Commerce* can find no more adroit way to encourage traitors and rebels than by showing that the "*rights*" for which they claim to fight "have been resisted and withheld." Just so far as they have been resisted and withheld have rebels an excuse for rebellion;—an excuse, not a reason. But it is false that they have even this poor excuse. The vice-president of the rebel confederacy has denied it. *De Bow's Review* has denied it, and, as soon as the rebellion was fairly begun, every southern journal of influence ceased to assert it. It is left for the *Journal of Commerce* to proffer excuses for rebellion with which the South long ago scorned to shield itself.—*Tribune.*

The *Tribune* is correct, and would have been, had it carried its application much farther.

All those encourage traitors and rebels who concede to them the legal or constitutional "*right*" to maintain slavery in the States, or who discourage efforts for inducing the Administration to proclaim a national abolition of slavery. So do all those who concede the inherent innocency of slaveholding, by denying that is inherently sinful, thus establishing its right to national protection wherever the national flag floats, whether in Territories or in States, whether at the North or the South. The claim of the rebel administration to control the whole country asks no other "encouragement" than this, which concedes the *pure* darkness of innocency, always, and every where, is entitled to governmental protection. And this is all the Secessionists ever asked. The *"Journal of Commerce"* only carries out consistently, the principle in which "all conservative and just men" whose conservatism and justice oppose radical abolitionism, "will agree."

LOGIC INVERTED.

"——— arable draw
"conclusion retrograde, and I made mistake."

One of the chief arguments employed to stave off an immediate proclamation of liberty to the enslaved is, that slavery is already doomed, that it cannot long survive the war if indeed it is not, insome way, swept away by it *therefore*, no special effort is needed on the subject.

It strikes us that the *premises* require the very opposite *conclusion*. Since slavery is already doomed, there need be no further delicacy about disturbing it. If it has got to go by the board, the sooner the better, and have no further trouble or hinderance by it. Whether the war will terminate slavery or no, it is plain that the downfal of slavery would, at once, terminate the war. Why, then, prolong the war, at the cost of a million a day, and no one knows how many lives, for the mere sake of having it to say that it died of itself without any agency of ours? Is it such a horrible crime to kill slavery, that we must let it live as long as it can, and die a natural death, or die by other hands rather than ours? Would it be such a shameful thing to help kill slavery, that we could not bear to be taunted with it, afterward? Is it so precious a thing that it must be the last thing that we will consent to give up? Can we afford to pay a million a day, and the lives of our sons, brothers, and neighbors, that the life and presence of Slavery may be spared to us a few weeks, months, or years longer?

JOHN BROWN.

The writer never hears the name of the old hero mentioned, but with respect and veneration. It was therefore with pleasure that he heard an up-town minister, in his sermon, last Sabbath evening, mention that whilst he was near Charlestoo, Virginia, as Chaplain to one of the New York regiments, the soldiers encamped in that neighborhood, within a few days, to the number of at least 30,000 men visited the spot where he was hung, and in every way possible manifested the greatest respect for his memory. From the tree, which stood near the place where he suffered, under which he was pinioned before he ascended the scaffold, and under the shade of which he was put in his coffin, the soldiers at once commenced to cut little twigs from the branches, and slips from the stock, to carry home in their knapsacks, or to dispatch in letters to their friends, and to such an extent did their fondness for a relic prevail, that in this way, they cut down and carried away thé whole tree, leaving it neither root nor branch. Thus is that scripture fulfilled:—"*he being dead yet speaketh.*" W. M.

[The fact above stated, has already appeared in the newspapers. What a comment on the slander of the *World*, that a proclamation of liberation would so disgust and offend the soldiers that two-thirds of them would throw down their arms! It would be nearer the truth to say that two thirds of them took up arms hoping and looking for such a proclamation.—EDITOR.]

THE REBELLION AND SLAVERY

The followiug Resolutions were unanimously adopted, at the Monthly Prayer Meeting for the enslaved, held in the Church of the Puritans, Union Square, Monday evening, 9th September, 1861.

DEXTER FAIRBANK Esq., in the chair.

1. When as Major General Fremont, commanding the Western Departuent, has issued a proclamation dated St. Louis, Aug. 31st 1861, declaring the property, real and personal, of all persons in the State of Missouri, who shall take up arms against the United States, or who shall be directly proven to have taken an active part with the enemies in the field, confiscated to the public use, and their slaves, if they have any, freemen.

Resolved. This Meeting records its liveliest satisfaction with, and approval of the same, and trusts the Executive at Washington will carry out the same line of policy, as the

best way to bring the Rebellion to a speedy and satisfactory termination, by proclaiming the immediate and unconditional emancipation of all the slaves in the rebel States.

2. Whereas The President having issued a proclamation appointing the last Thursday of this month to be observed as a day of Humiliation, Fasting and Prayer, in reference to the Rebellion.

Resolved, That this Meeting so far cordially approves of the same and would hereby earnestly but respectfully urge upon the President that our keeping of said Fast may be acceptable and well pleasing to Almighty God, and bring down his blessing upon our country, if it be observed according to His own Holy Word, which He says "*This is the Fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke* —Isaiah lviii. 6.

FROM CHARLES STUART.

RIX, W. GOODELL

Mr. Donovan: —How strikingly is the difference between a determined and a wavering mind, exhibited by the conduct of the rebels, and of your lawful government! How mournful are its immediate results! and how portentous is it of future evils! The rebels of one mind, firm and unhesitating, tho' their motives and principles are most outrageously base and criminal; while the governmental mind is fearfully discordant. Both sides alike fighting for slavery! The rebels without limit or restraint; the government for the perpetuation of the same, tho' with some limitation. The rebels dashing at the government, and resorting to every measure of force and fraud within their power, for its destruction, while the government is risking itself, and the liberty and happiness of the people, in order to propitiate a furious faction, which naturally becomes more insolent and dangerous, the more it is courted.

Whether God will allow, sin, in this case, to flourish for a time, in order to exhibit the more awfully its excess of turpitude and folly, and eventually more fearfully to display His righteous wrath against it, remains with Him. But I must prayerfully indulge the precious hope, that a people so endowed as yours with capacities for the noblest things, will repent, and return in justice, liberty, truth and love to God, and their brethren of every grade and color.

"Oh liberty, can men resign thee,
Once having felt thy generous flame!
Can dungeons, bolts or bars confine thee?
Or whip, thy noble spirit tame?"

Your people are in the crucible, how will they come forth from it? Oh what a new shade of moral and religious death would darken the world, were your people to continue recreant to God and liberty to justice, truth and love.

C. STUART.

Aug. 24th. 1861.

"CHRONICLES OF THE REBELLION of 1861, forming a complete history of the secession movement, from its commencement; to which are added, the muster roll of the Union Army, and explanatory and illustrative notes of the leading features of the campaign By CHARLES J. ROSS. New-York,. Frank McElroy, printer, 113 Nassau Street, 1861."—This is issued in Monthly numbers, price 10 cents, and promises to be a useful compend.

"WAITING FOR ONE ANOTHER"—*What about the Petitions?* We can only say now, to our Correspondent, "J. R. J." that in *The Principia* of May 25, and again, June 22, we published forms of Abolition Petitions that had been circulated here. Of the *former* we have a few spare copies, printed separately, if wanted. But we have no funds to provide supplies for the country. To be sure, we could be for those who wish forms of Petitions, to draft them in their liking and speculate them in manuscript or get them printed in their vicinity. Why are we waiting for one another?"

For our position—

TO THE RADICAL ABOLITIONISTS OF NEW-YORK.

Brethren, as chairman of your State Committee, it is my duty to call your attention to the political interests of this State, as involved in the election of N vember next, and to ask your counsel as to the proper course to be adopted in the discharge of our political responsibilities, as electors. Shall we meet in Convention at Syracuse Oct. 15th and make a nomination on abolition principles, or, vote the Union Ticket? Will the prominent abolitionists of the State answer this in a written form to me immediately, and also the remainder of the Central Committee, J. C. Harrington, Hon. W. Clark, O. A. Hammond and Otis Simmons, speak. Are the doings of the Union and Republican parties satisfactory? Can we conscientiously file into their ranks, and merge our principles, and the great cause of humanity in these organizations?

Your obedient servant, W. W. CHAPMAN

MINETTO, Oswego Co. Sept. 16th 1861.

[Cars on *State League* please copy.]

Our own reply to the above is, that we shall vote a radical abolition ticket, if the opportunity is presented to us—otherwise we shall not vote at all. Pro-slavery compromise voting has brought down the judgments of God upon us. To vote the Union and Republican ticket, [Union with slavery,] would only be repeating the sin, to get rid of the punishment of sin.—*Ed. Principia.*

News of the Day.

SATURDAY, SEPT 14th.

War News.—A smart skirmishing affair occurred yesterday at Hall's House. The rebels attacked our pickets stationed there and were repulsed with a loss of seven wounded. They afterwards returned with a larger force, and took and burned the house, and captured a lieutenant and four men of a Maine Regiment. This brings them nearer the federal camp, but it is not likely they will hold the position.

Rumors are afloat that Fremont has been superceded in his command by Gen. Meigs; but they are altogether without confirmation.

The Provost Marshal of Baltimore made yesterday a clear sweep among the secession leaders of Maryland. He arrested Henry May, Henry M. Morfit, W. G. Harrison, Reverdy Winans, Mayor Brown, F. H. Howard, Editor of the *Exchange*, Thos. J. Hall, Jr., editor of the Baltimore *South*, and several others.

On Thursday the rebels in Western Virginia advanced on Elk river and Cheat Mountain Summit. A few shells from our troops dispersed them. The troops were sent to drive them back and succeeded. Col. John A. Washington, of Mount Vernon, was one of two rebel officers that were shot.

Seven prisoners were captured by Capt. Foster, of the Franklin, (No.,) Home Guards, who reported that a fight had occurred between the Louisinnians and Missourinns in Hardee's camp, owing to the former having charged the latter with cowardice at the battle at Springfield. Hardee was falling back on Pocahontas.—*The World.*

Washington Friday, Sept. 13.—We have advices to-night that the rebels were moving a large body of men from Fairfax Court House towards Falls Church, probably with a view of resuming any occupation by our troops of the ground reconnoitered by us on Wednesday.—*Times, Corr.*

Fremont.—The rumor that Gen. Fremont has been removed from the command of the Western Division, has been contradicted.

Ex-Governor Briggs died at Pittsfield, Mass., from the effect of his wound, from the accidental discharge of a musket.

Immense Confiscation.—The amount of Southern property seized in this city by the Marshal, thus far, is supposed to be not less than eight or ten million of dollars.—*Sun.*

Case of Serrill.—It is now alleged that Serrill proves to have been an agent of the Bank of England. The notes taken from him are in the hands of the government, subject to adjudication.

Liberty and Union Meeting.—On Thursday last a select meeting of the friends of Liberty and Union was held in room No. 20 Astor House. It appeared that the meeting had been called by a few gentlemen who had recently met together and adopted a set of resolutions, indicating a plan for the organization of a "Liberty and Union Committee of one hundred" of New York. The following were the resolutions referred to

"*Resolved*, That the time has now fully come in which, if ever, the people must by means of meeting by delegation or otherwise, ascertain, advocate and resolutely carried forward, and that we would at once occupy the minds, and enlist the resources of all our countrymen.

2. That in the deliberate judgment of this meeting, it is manifest that there is no reasonable prospect of soon changing the present condition so to prevent the recurrence, but by the speedy and complete liberation of the slaves on the soil, in the expectation that, with other citizens they will sustain the Government in putting down the rebellion.

3. That public welfare requires that the free colored people of the United States, should be invited and encouraged to assist in this great enterprise.

4. That a Committee of — be appointed THE LIBERTY AND UNION COMMITTEE OF THE CITY OF NEW-YORK, be appointed, whose duty it shall be, by the aid of the press and other lawful agencies, to facilitate this movement, to advocate these measures, and to promote these objects; addressing suitable arguments and appeals to the people at large, especially to those in civil and military stations—also to statesmen and men, ministers of the gospel, and all deemed capable of exerting the needed influence.

5. That the Committee be authorized to appoint a Treasurer, and if appeal to any liberal citizens to contribute the means of carrying forward the enterprize on a scale corresponding with its magnitude.

6. That the Committee have power to fill vacancies in their own body and if deemed expedient from time to time, to increase their number; also to call meetings, and to prepare the plan and to employ such assistance and incur such expenditures as may be necessary and as the funds furnished to the Committee may warrant; and to report, in writing, their doings, with an estimated account of their receipts and expenditures.

7. That the Committee be composed of men who believe with President Lincoln that it is impossible for a free State and a slave State to exist in the same nation; with Secretary Seward that conflicts between free and slave labor are irrepressible conflicts; and with Pope Leo X that "not only the Christian religion, but that nature herself cries out against slavery;" that permanent peace and prosperity cannot be secured under the pretext of any claimed throughout the land to all the inhabitants thereof; that no compromise should be made with the rebels, and that the exigencies of the times require that EMANCIPATION be proclaimed by the lawful authorities, in accordance with the Law of God, the letter and spirit of the Constitution of the United States of the War Power agreeably to the law of nations, as expounded by John Quincy Adams in Congress in the year 1842.

Accordingly, thirty gentlemen, representing various shades of political opinions, met as stated, yesterday afternoon. The meeting was called to order by Charles Gould, Esq. of No. 2 Hannover street, and Lewis Tappan, Esq., was called to the chair. The Rev. C. L. Brace, of Chatham Square, was appointed Secretary *pro tem*.

Among the gentlemen present were the Rev. Dr. Hitchcock, the Rev. Hiram Mattison, the Rev. Mr. Post of Pennsylvania the Rev. Mr. Brown editor of the *American Baptist*; the Rev. Wm. Goodell editor of the *Principia*; Oliver Johnson esq. editor of the *National Anti-Slavery Standard*; John Jay, esq., Dr. Ritter, Dr. Alonzo Ball, William E. Whiting esq., Mr. Hill, and Mr. Woodbury.

The Rev. Mr. Goodell moved for the organization of a Committee in accordance with the terms of the resolutions.

Mr. Gould opened the discussion on the subject, by suggesting that if such a committee as was proposed could be organized, ignoring the old abolition standards, and taking the political and financial grounds only, he would co-operate with all his heart and soul.

Mr. Goodell referred to the last resolution, which called attention especially to the "Law of God" and the demands of the "Christian religion," asserting that to be effective, the movement must be thorough and honest. There was as much need of thorough abolition enterprise as there ever was. The Cabinet was now waiting to get an expression of the people on this subject.

John Jay esq. Oliver Johnson esq., the Rev. Dr. Hitchcock, and others, were opposed to any organization just at this time. The Rev. Dr. Hitchcock thought it advisable to imitate the habits of the Methodists at their Conferences and resolve to "stand still and see the salvation of God." He thought things were working admirably, and they could only work harm.

The meeting adjourned in the best of feeling, probably to meet on a future occasion, should the progress of events justify an effort in the direction proposed.—*Tribune.*

The *Times* has a similar account, with the following additional statement.

Mr. Gould said he should be willing to help such an organisation as was proposed, provided the old moral and religious ideas could be ignored, and special prominence given to the moral and political demands of the case.

To these we add a few further particulars.

Rev. Hiram Mattison, in reply to Dr. Hitchcock, stated that the Conference whose action he had cited had become ashamed of it, and had reversed it, as the "stand still order of Moses was countermanded by Jehovah, with "speak to the children of Israel that they go forward."

It is proper to explain that the meeting was invited by addressing to a number of gentlemen, a note containing the foregoing resolutions under the following invitation

"SIR.—At a meeting of a few gentlemen recently held, the following resolutions were agreed upon as indicating a plan which it is hoped can be carried out successfully. Should you approve the object and general plan, you are invited to attend a meeting to be held on Thursday, the 12th of September at 4 o'clock p. m. at the Astor House, Room 20, when it is hoped an efficient Committee can be appointed."

On assembling, however, there was free interchange of thought, in respect both to the *general plan*, and in respect to the question of organizing for any action at all. It soon appeared that most of those who dissented from the general plan of the resolutions, were of opinion that it was not best to do anything, but let the course of circumstances determine the fate of the slaves and of the country. A motion was made to appoint a Committee to devise and report to an adjourned meeting, *another plan*. This motion

was lost. Mr. Gould then renewed his previous motion to adjourn *sine die*, which was carried, and so was the best thing, for the time being. The meeting seemed nearly equally divided. Each class is of course, at liberty to act, or not act, as it sees fit

Washington Thursday, Sept. 12.—There is much feeling here among leading men, caused by the action of Gen. McClellan in ordering the return of fugitive slaves, or, rather, their arrest in camps and imprisonment in jail to await the claim of their masters. This is in contravention of the spirit of the letter addressed by the Secretary of War to Gen. Butler, for it constitutes our troops but an army of negro catchers. It is directly in contradiction to the letter of Fremont's proclamation, which has been unanimously accepted by the people of the loyal States, as the true interpretation of our relation to the slaveholders in rebellion against the government.—*Corr. Times.*

MONDAY, SEPT. 16.

The Confiscation of slaves.—*Letter from the President to Gen. Fremont.*—The following letter, from President Lincoln, to Maj.-Gen. Fremont, was transmitted to the latter on the 12th inst.

WASHINGTON, D. C., Sept. 11, 1861.

Maj.-Gen. John C. Fremont :

SIR:—Yours of the 8th, in answer to mine of the 2d, was just received. Assuming that you, upon the ground, could better judge of the necessities of your position, than I could at this distance, on seeing your proclamation of Aug. 30, I perceived no general objection to it; the particular objectionable clause, however, in relation to the confiscation of property, and the liberation of slaves, appeared to me to be objectionable in its non-conformity to the act of Congress, passed the 6th of last August upon the same subjects, and hence I wrote you expressing my wish that that clause should be modified accordingly. Your answer just received, expresses the preference on your part that I should make an open order for the modification, which I very cheerfully do. It is therefore ordered that the said clause of said proclamation be so modified, held and construed as to conform with, and not to transcend the provisions on the same subject contained in the act of Congress, entitled "An act to confiscate property used for insurrectionary purposes, approved Aug. 6, 1861," and that said act be published at length with this order. Your obedient servant,

(Signed) A. LINCOLN.

Our readers understand, we suppose, the difference between the act of Congress, and Fremont's Proclamation. [See Principia No. 95, Sept. 7, pages 756–7.] By the *former*, the slaves *actually employed* to aid the rebellion, were *confiscated*. By the *latter, all* the slaves of rebels were declared *free*.

On this action of the President, the *N. Y. Sun* says:

"The General very properly requested the President, if he must interfere in the administration of his command, to do so directly by an open order, in his own name, which the President has done.

"The course of the President confirms the general impression that he is made of too soft materials, and too much under the control of Seward, to be a "power" in the present great crisis. He has not the nerve for bold or policy declined to stultify himself by giving the weak order desired of him. Events, not rulers, are leading the nation onward."

The *N. Y. Times* says:

"It is natural for people to abhor half-way measures, and adopt for their heroes the men who never hesitate or doubt, but strike straight at the center of their party that checks the movement of revolution. Our people have therefore united Fremont as the real hero of the crisis, and have out stopped to ask the question whether he was acting in harmony with the National Government, or was setting up an independent government of his own. Yet sooner or later this question was to be asked, and answered. The government could not do otherwise than ask it;—nor, unless he has made up his mind to be silently superseded, can the President permit any General, however vigorous or popular, to initiate a policy at war with that which the government has prescribed for the conduct of all its officers. Whatever may be his personal feelings or opinions, no man can fail to see the absolute necessity imposed upon every officer of governing his conduct, solely and exclusively, by the orders he may receive from Washington.

"Whatever may be thought of the intrinsic merit of his action, we fear it cannot be doubted that Gen. Fremont consulted his own judgment and will, far more than the laws of Congress or the orders of the President. If Congress had by an act given to the latter the right to transfer upon to the military direction of the commanding Generals, Gen. Fremont's action would wear a different aspect. But this was not the case. Congress did take action upon it. It did make laws to cover the whole question and those laws are binding upon the entire Executive authority of the country, from the President to the lowest of his subordinates."

[So we have the people and Fremont in favor of Progress, and the Administration holding back.]

Why Fremont's Proclamation was modified.—The Louisville *Journal* of the 13th inst., says:

"We have just seen a dispatch, dated Washington Sept. 11, and from the highest authority, which states that the corrections desired by the Union men of Kentucky in Fremont's proclamation on the two points, the turning loose of confiscated negroes, and the penalties attached to men who may have taken up arms for a day only, and afterwards served the United States faithfully, will be made immediately. Under Fremont's proclamation, men in this condition were as much subject to punishment as those who persisted in the rebellion up to the date of the proclamation. We repeat, these two points will be corrected. *The confiscated negroes will not be set free*, and encouragement will be held out to men to lay down their arms, and receive pardon for the past. We publish this by authority.

How Gen. Fremont was doing it.—The following will show the foot-prints of the "path-finder" before he was called off by the "rail-splitter," who, we think. will find a *knot* in that log.

Fremont's Manumission Proclamations.

HEAD-QUARTERS WESTERN DEPARTMENT OF THE }
U.S. ARMY, ST. LOUIS, Sept. 12, 1861. }

The Major-General commanding the Western Department, having satisfactory evidence that Thomas L. Snead, of the City and County of St. Louis, and State of Missouri, has been taking active part with the enemies of the United States in the present insurrectionary movement against the Government of the United States. Now, therefore, I, John Charles Fremont, Major-General Commanding the Western Department of the Army of the United States, by authority of law, and the power vested in me as such commanding General, declare Frank Lewis, heretofore held to "service or labor" by said Thomas L. Snead, to be free and forever discharged from the bonds of servitude, giving him full right and authority to have, use and control his own labor, or any other service, as may seem proper, without any accountability whatever to said Thomas L. Snead or any one to claim by, through or under him. And this Deed of Manumission shall be respected and treated by all persons, and in all Courts of Justice, as the full and complete evidence of the freedom of said Frank Lewis.

In testimony whereof, this act is done at the head-quarters of the Western Department of the Army of the United States, in the City of St. Louis, State of Missouri, on the 12th day of September, A.D. 1861, as is evidenced by the Departmental seal hereto affixed by my order.

J. C. FREMONT,
Major-General Commanding.

DEED OF MANUMISSION.

Whereas, Thomas L. Snead, of the City and County of St. Louis, State of Missouri, has been taking an activo part with the enemies of the United States, in the present insurrectionary movement against the Government of the United States: now, therefore, I, John Charles Fremont, Major-General commanding the Western Departmout of the Army of the United States, by authority of law, and the power vested in me, as such commanding General, declare Hiram Read heretofore held to service or labor, by Thomas L. Snead, to be *free*, and forever discharged from the bonds of servitude, giving him full right and authority to have, use and control his own labor or service, as to him may seem proper, without any accountability whatever to said Thomas L. Snead, or any one to claim by, through or under him.

And this Deed of Manumission shall be protected and treated by all persons, and in all Courts of Justice, as the full and complete evidence of the freedom of said Hiram Read.

In testimony whereof, this act is done at head-quarters of the Western Department of the Army of the United States, in the City of St. Louis, this 12th day of September, A. D., 1861, as is evidenced by the Departmental seal hereto affixed by my order.

J. C. FREMONT,
Maj r-General Commanding.

Done at the office of the Provost-Marshal, in the City of St. Louis, this 12th day of September, A.D. 1861, at 9 o'clock in the evening of said day.

Witness my hand and seal of office hereto affixed.

J. MCKINSTRY,
Brigadier-General, Provost-Marshal.

Relations with Spain.—The Spanish Minister at Washington has assured the Secretary of State that the report of a proclamation by the Captain-General of Cuba, recognizing the rebel flag in Cuban ports, is entirely unfounded. No such proclamation has been issued. What has been done is simply to allow vessels to enter with regular papers when they hail from a port on the Southern coast in possession of the rebels, rendering it impossible to procure regular papers to be procured. Of course no such case could be allowed, but those escaping the blockading. There was no intention to extend any leniency to the ports —at least so the Spanish Minister is said to represent to the Secretary of State.

The Probabilities of a Battle.—All eyes are now turned toward the Potomac. In the momentary expectation of a great battle. On Saturday the impression was general throughout the City, that it had commenced. Every people almost fancied they could hear the roar of cannon. The conviction is universal that the rebels must immediately accept as alternatives, a forward or retrograde movement. Definitively, they are every day growing weaker. With 5,000,000 people against 20,000,000, whose resources vastly inferior, even in ratio to their population, they cannot afford to give time for preparation, which would give such a preponderance to the North as would render their cause hopeless. The capture of Harpers Ferry but not to be disregarded.—*Times*

Though we have no very definite news from Washington, it yet appears to be clear that a great battle is likely to take place immediately; the public may look for exciting news at any hour. On Sunday the Rebels were in movement throughout the day, and were evidently bringing up forces together. Among our troops the greatest excitement prevailed, and every man was eager for action. A confidence which precludes the idea of defeat is felt by the National Army, and victory is a foregone conclusion in the mind of every soldier.—*Tribune.*

TUESDAY, Sept. 17.

Flax Cotton.—If King Cotton is not likely to be dethroned by his unconvered rival, Flax, he is destined to get a severe poke in the ribs, which will make his seat uneasy. We have seen several specimens of the new commodity to-day, which came hither to the genuine article than any we have yet fallen under our notice. They are to be seen at the office of Latson & Abbott, No. 149 Water street, where fabrics of the same material are also to be inspected. Flannel, calico, drilling and thread have all been made of the flax fibre, and with a remarkable degree of perfection. New processes for preparing the fibre give great encouragement to those who are embarked in the business. Machinery for the manufacture have already been erected in New York and in New England, and will soon be in operation not only working the flax into fabrics, but working it in connection with wool and cotton. American ingenuity is about to succeed in a line in which the English and French have hitherto failed.—*Evening Post.*

There are rumors that General Fremont has resigned his command, and that this action has been taken in consequence of the restrictions placed upon his proclamation by the letter of the President.

It is rumored that several of our army officers are busily engaged in returning fugitive slaves to their masters.—*Tb.*

We learn from Chicago that 23 slaves, the property of leading rebels, have been declared free, under Gen Fremont's proclamation.

At Washington everything appears to be comparatively quiet. The picket skirmishes along the line continue, and several deaths are reported. The rebels at Munson's Hill are represented to be poorly fortified. The Navy Yard is closed to visitors, and the greatest activity prevails in the Department. The New York Seventy-ninth Regiment have their colors restored to them yesterday.—*Times.*

Western Virginia.—On the 13th inst., Gen. Lee renewed the attack along the whole line at Cheat Mountain. After a long contest Rosecrans succeeded with a large rebel loss. From Camp Scott it is reported that Generals Wise and Floyd are retreating as fast as possible. The rout from the Southwest is important. A deserter from the rebel camp at Columbus reports that Gen. Johnston is ready to join Price with 8,000 men. Forces of 12,000 men Generals Price, Rains and Claib. Jackson are combining in grand force of 20,000 to attack the federal lines near Jefferson city: Jackson intending, it is said, to make them capital of the State.—*World.*

Stampede of Negroes.—There was a stampede of negroes 14 in number, men, women, and children, in the neighborhood of Lewinsville to-day. They came to our lines seeking protection, saying they were to have been sent to Manassas this morning. *Gen. Smith sent them to Washington.* They belonged to the estate of the late Commodore Jones. They stated that they left at their home only a daughter of the Commodore, their mother having departed some time ago for Manassas Junction.—*Corr. Tribune.*

Maryland.—A spirited affair occured on Saturday afternoon about three miles above Darnestown, Md., between a rebel force of 350 and five companies under Col. J. W. Geary, of the Pennsylvania Twenty-eighth Regiment. After an engagement of two hours, the rebels retreated with the loss of eight or ten killed and several wounded. One loss was one killed.

Several additional arrests were made yesterday at Baltimore, chiefly of members of the Legislature on their way

Frederick City .... It is supposed that the police have instructions to arrest all members of known secret sympathizers.

The Frank P. Blair, Jr., has been ordered to report himself under arrest for using disrespectful language toward Gen. Fremont.

The Western papers discuss the President's letter to Gen Fremont with much earnestness, and generally regard its tendency as injurious to Missouri.

A change of World.—The *World* that so lately considered Gen. Fremont's independent action, is this morning censuring it.

Gov. Magoffin of Kentucky, a known secessionist, over whose veto the Legislature passed the act ordering the confederate troops to quit the State, has nevertheless, in conformity with the act, issued his corresponding order to quit. What a farce. A fair specimen of the support the Federal Government gets from "loyal" slaveholders!

Chicago, Sept. 16, 1861.—The Chicago *Tribune* of this morning contains a severe article on the President's letter to General Fremont, saying it takes away the penalty of rebellion and leaves the war a mere scheme for mutual assassination.

The Post, an independent journal, also condemns the letter, saying it will have a bad effect in Missouri, and that backward steps now will lead to no good result.

The St. Louis *Democrat* defends Fremont strongly.

Fugitive Slaves.—Several of our army officers persist in the bad habit of catching fugitive slaves and returning them to their masters. This is not only without warrant of law, but is in direct violation of Congress as expressed in its recent session. It is very difficult to learn where the order emanates. Some lay it to the President, others to General McClellan, and others still to Secretary Cameron. The probability is that such acts are unauthorized, but that the War Department dislikes to issue an order prohibiting it. If it was necessary to force Fremont to comply exactly with the Confiscation act, the question is asked here, why is not the government equally anxious to regard the will of Congress in another respect, when it chances to favor the liberty of the slave? It is a fact that fugitive slaves are continually arrested and returned to their masters by our officers, and that, too, without receiving any rebuke from the President or War Department.—*Evening Post.*

A Question of Law.—Fremont having once proclaimed martial law in Missouri, as it is admitted he had a right to do, and having also, by his powers as military chief, and under the construction of the law of nations given by Johnny Quincy Adams in his speech in 1842, liberated the slaves of rebels, can his act be annulled by himself, or even modified by any other authority? In other words, can men once declared free be again reduced to slavery by any color of law? The question is profoundly interesting, as it affects the condition of all the slaves of rebel owners now within the military jurisdiction of Gen. Fremont.—*Ib.*

[We should trust that the freedom of the slaves liberated was too plain a matter to be questioned.—*Principia*]

Rebel Savages.—Information has been received from the Indian country, stating that several tribes of the savages have offered to enroll themselves in the ranks of the enemy. The penalty for this treasonable action is a total forfeiture of the annuities set apart for the benefit of these tribes.

WEDNESDAY 18th.

This morning's Daily Sun is out, in strong terms against the President's modification of Gen. Fremont's Proclamation, and in alluding to the rumored resignation of the latter, says: *If either must resign, it should be the President.*" The *Sun* under its present editor, is exerting a powerful influence in this city, having a wide circulation among the middle interest and respectable working classes—whose sentiments in the matter, we are persuaded, it does not misrepresent.

Mr. Lincoln has made the sad mistake of estranging the feelings and alienating the sympathies of the portion of the people whose enthusiastic support the war most needed.

Desertion of the Rebels. An officer deserted from the rebel army gives important information of the condition of the enemy's Virginia forces. He estimates the number of troops between Manassas and the Potomac at 150,000 to 200,000, and states that the rebel army is very deficient in the means of transport, and that they will suffer from want of clothing. The late attacks on our outposts, he says, were mere feints to direct attention from the intended crossing of the upper Potomac by Gen. Johnston. Beauregard does not intend to attack our lines, nor does he expect to be attacked.—*World.*

Damaging Endorsements. The Washington *Star* reports that, in a conversation with Mr. Buchanan, the ex-president fully indorsed the policy of Mr. Lincoln's administration.

The N. Y. Herald since the President's order to Fremont, is loud in his praise.

From Richmond. It is reported that Hon. L. P. Walker, rebel Secretary of War, has resigned his office on account of ill health. General Bragg is said to have been appointed to the secretaryship. The New-Orleans banks have all suspended specie payment. Treasury notes were at par in that city.

The heavy fall of rain promises to raise the Potomac again, to the inconvenience of Gen. Beauregard.

Kentucky. The order of the Kentucky Legislature to Gen. Polk to withdraw his forces forthwith from Kentucky soil will probably not be respected.—As Gov. Magoffin, probably, did not expect nor intend.

Gov. Magoffin transmitted to the Legislature a dispatch from Zollikoffer, who commands the rebels in Eastern Tennessee, announcing his attention to occupy Cumberland Gap, and a portion of the Western slope of the Cumberland Hills. This as a precautionary act, in consequence of the presence of National troops in Kentucky.

Bogus Proclamation.—We have from Washington a further contradiction of the alleged recognition of the Confederate flag by the Captain-General of Cuba. The Spanish Minister at Washington declares that the proclamation is bogus.—*Times.*

Where the people are.—"A large meeting, without distinction or party, was held last evening in the Ninth Ward, to ratify the nominations at Syracuse. Hon. Chauncey Shaffer made an address, during which he alluded to Major-Gen. Fremont and his proclamation, when the whole meeting rose *en masse* and greeted his name with a round of enthusiastic cheers."—*Times.*

Yes! and had it been a proclamation, by the President of freedom to all the slaves in the land, the enthusiasm would have risen in proportion.

The Slave Trade The Washington Correspondent of the *Tribune* says.

"Letters received here prove that a plan had been perfected for an extended contraband trade between Nassau, Bermudas, and the British American colonies and North Carolina. Agents were appointed, and every necessary arrangement made, but the plans were frustrated by the capture of Hatteras."

Bennett's Logic.—The *Herald* puts down the *Times* and *Tribune* as abolitionists because they published the proceedings of the "Liberty and Union" Conference at the Astor House, and in the same issue, publishes the same proceedings, itself!

THURSDAY. 19th.

Armies of the Potomac.—We hear of no movement of either of the armies of the Potomac. Beauregard has not taken Washington. Neither has he made any demonstration towards Baltimore or Philadelphia. In fact, the rapid movement of National troops toward the capital, together with the *corps d'armee* congregated there, would seem to render such an undertaking extremely hazardous. The health of our Army is excellent

Cabinet.—A special meeting of the Cabinet was held yesterday—it is rumored with reference to the difficulty between Gen. Fremont and the President. Our Washington correspondent thinks it possible that Gen. Fremont may be offered a less important command, and thereby forced to resign.

Family Miscellany.

MISSING.

BY MRS. F. L. MOORE.

No, among the suffering wounded;
Not among the peaceful dead:
Not among the prisoners. Missing
That was all the message said.

Yet his mother reads it over,
Until, through her tearful tears,
Fades the dear name she has called him
For those two-and-twenty years.

Round her is all peace and plenty;
Bright and clean the yellow floor;
Where the morning-glories canter
All around the kitchen door.

Sweetly, the sleek old house cat
Dreams on his place of sun;
Scarce disturbed by the mouse, lesser
As the morning's work is done.

Through the window wafts that fragrance
Of the hay harvest seen
Fragrant songs from distant meadows,
And the rustling of the corn;

And the fresh breath of the garden
Where the golden melons lie
Where the blushing plums are turning
And the red cheeks to the sky

[illegible] were with the reapers—
Leaning in her easy chair
With soft tones [illegible]
And the silver in her hair.

Blind to sunshine dead to fragrance,
On that royal harvest morn
Thinking, while her heart is weeping,
Of her noble-browed first born.

How he left her in the Springtime,
With his young heart full of flame
With the hear and ringing footstep,
With his lithe and supple frame.

How with tears his eyes were blinded,
As he kissed a last "Good bye"
Yet she heard him whistling gayly
As he went across the rye.

Missing! Why should he be missing
He would fight until he fell;
And if wounded, killed, or prisoner
Some one there would be to tell

Missing. Still a hope to cheer her!
Safe, triumphant, he may come
With the victor-army shouting,
With the clamor of the drum.

So through all the days of autumn
In the eve and in the morn
She will hear his quickening footsteps
In the rustling of the corn.

Or she will hush the household.
While her heart goes leaping high.
Thinking that she hears him whistling
In the pathway, through the rye.

* * * * * * *

Far away, through all the autumn,
In a lonely, lonely glade,
In the dreary desolation
That the Battle Storm has made

With the rust upon his musket
In the eve and in the morn
In the dark gloom of the fern-leave
Lies her noble-browed first-born.

La Crosse, Wis., 1861.

SLAVES TAKING CARE OF THEMSELVES.

The invariable argument of slaveholders, when urged to emancipate their slaves is, "They are unfit for freedom, and would not know how to take care of themselves. They are better off in slavery than if set free." Many in the Northern States have similar feelings, but the following incident from the experience of Dr. Nelson, the distinguished author of the "Cause and Cure of Infidelity," is instructive on this point:—*Watchman and Reflector.*

Although himself a slaveholder for many years, he could not feel that slavery was right, and when the colonization scheme was started, he entered heartily into it, hoping it would do away with the evil entirely; but, satisfied it would never accomplish that for this country, he turned his attention to the duty of "immediate emancipation;" and after long and prayerful consideration of the subject, he consulted his wife about the matter, and they decided to set their negroes free at once. So, calling them together, he told them of his convictions of the sin of slavery, and that he had decided to give them free papers. Their joy was unbounded, and he was overwhelmed with their vociferous exclamations of "thank you, massa!"

"Old Isaac," as he was called, was a very stupid, careless, indolent fellow, who seldom did any thing right, even when he was told. If sent to the barn to feed the horses he was sure to leave the measure where the horse would kick it over, and every thing he undertook, seemed to go wrong. So Dr. Nelson and his wife conscientiously concluded it would not be right to set Isaac adrift, for he never could take care of himself, and would be in danger of starving.

Soon after the Doctor began to reason with his neighbors on the sin of slaveholding, and the duty of emancipation, appealing to his own example as evidence of his sincerity. They replied, he had not liberated all, as Isaac was still a slave. Dr Nelson said that was very true, and that for conscientious reasons, he did not think it would be right to turn off such a stupid fellow and he retained him merely out of pity.

"That's just the case with our negroes, they replied. They cannot take care of themselves, so we keep them for their own good."

Dr. Nelson was in a quandary. He saw he must liberate Isaac, at all events, if he would have any influence with

others in the matter. So he went to him, as he sat in the kitchen one day, with the same leaden look upon his face, seeming more asleep than awake.

"Isaac," said Dr N.

"Yes, massa," drawled Isaac.

"I've been thinking of giving you free papers." (Isaac looked up, rather wonderfully.) "But I'm afraid if I do, you will suffer." (Isaac opened his eyes wider than before.) "I don't think you can take care of yourself; I have no idea you can." (Isaac looked anxious.) "But I've made up my mind to set you free."

"Oh, tank you, tank you, massa."

"And, Isaac, if you ever get hungry, just remember there is enough to eat in my kitchen; come and help yourself."

Isaac no sooner realized that his master was in earnest than his face lighted up, and he burst out, "Oh, tank you, tank you, massa: freedom is de sweetest ting in de wide world, massa."

He took his papers, and left, and for some months, Dr. Nelson heard nothing of him. But one day, as he was travelling, he saw some one approaching on horseback. As he drew near, the "ivory" began to shine, the eyes rolled about in rather an unusual manner, and who should the stranger be, but "Old Isaac!" not Isaac, the slave, but Isaac, the free-man,—in a new suit of clothes, and with a face no longer stupid, but full of the consciousness, and importance, and happiness of his new life. He was quite overjoyed at meeting his old massa.

"And how do you like your freedom, Isaac?"

"Oh, massa, freedom sweetest ting in de wide world! sweetest ting in de world, massa!"

"But what have you been doing, Isaac?"

"Oh, me been to work; me got forty dollars in me pocket; me own dis brack pony; tell you what 'tis, freedom is de sweetest tiug in de world, massa."

And Dr. Nelson said he never afterwards doubted that any slaves, with the motives of freedom to inspire them to work, could "take care of themselves."

THE JUDGE AND THE DUCKS.

A celebrated judge in Virginia was, in his earlier years, skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite slave who accompanied him in his travels round his circuit. As they passed from court-house to court-house they frequently conversed on the subject of religion, the servant Harry, venturing at times to remonstrate with his master against his infidelity. As the judge had confidence in Harry's honesty and sincerity he asked him a great many questions, as to how he felt and what he thought on various points. Among other things, Harry told his master that he was often sorely tempted by the Devil. The judge asked Harry to explain to him how it happened that the Devil attacked him, (Harry) who was so pious a man, so sorely, whilst he allowed himself, who was an infidel and a sinner, to pass unnoticed and untempted.

Harry asked, "Are you right sure, master, that he does let you pass, without troubling you?"

"Yes, quite sure."

"Well," said Harry, "I know that there is a Devil, and that he tries me sorely, at times."

A day or two afterwards, the judge concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three and wounding as many others. He at once threw down his gun, and made strenuous efforts, with the aid of clubs and stones to secure the wounded ducks, while he permitted the dead ones to float on, for the time, unnoticed by him.

Harry sat on the seat of the carriage, watching his master's movements with deep interest, and when he returned said to him: "Massa, whilst you was a splashin' in the water after them wounded ducks and lettin' the dead ones float on, it just come into my mind, why it is that the Devil troubles me so much, whilst he lets you alone. You are like de dead ducks: he's sure he's got you safe. I'm like de wounded ones, trying to go away from him, and he's afraid I'll do it, so he makes all the fuss after me and but lets you float on."

HONESTY THE BEST POLICY.

The late Duke of Buccleugh in one of his walks, purchased a cow in the neighborhood of Dalkeith, which was to be sent to his palace the following morning. The Duke in his morning dress espied a boy, very ineffectually attempting to drive the animal to its destination. The boy not knowing the Duke bawled out to him, "Hie, mun, come here an' gie's a han' wi' this beast."

The Duke walked on slowly, the boy still craving his assistance, and at last in a tone of distress, "Come here, mun, an' help us, an' sure as onything I'll gie you half I get!"

The Duke went, and lent a helping hand, "And now," said the Duke, as they trudged along, "How much do you think ye'll get for this job?"

"I dinna ken," said the boy, "but I'm sure o' something, for the folk up by, at the big house, are gude to a bodies."

As they approached the house, the Duke disappeared from the boy, and entered by a different way. Calling a servant, he put a sovereign into his hand, saying, "Give that to the boy who brought the cow."

The Duke having returned to the avenue, was soon rejoined by the boy.

"Well, how much did you get?" said the Duke.

"A shilling," said the boy, "an' there's half on it to ye."

"But surely you got more than a shilling," said the Duke.

"No;" said the boy, as sure as death, that's a' I got—an' d'ye no think it's plenty?"

"I do not," said the Duke, "there must be some mistake; and as I am acquainted with the Duke, if you return, I think I'll get you more."

They went back, the Duke rang the bell, and ordered all the servants to be assembled. "Now," said the Duke to the boy, "point me out the person that gave you the shilling."

"It was that chap there with the apron," pointing to the butler.

The butler confessed, fell on his knees, and attempted an apology; but the Duke indignantly ordered him to give the boy the sovereign, and quit his service instantly. "You have lost," said the Duke, "your money, your situation, and your character, by your covetousness; learn henceforth that honesty is the best policy."

The boy, by this time, recognized his assistant in the person of the Duke; and the Duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.—[ANON.

TIT FOR TAT A BAD RULE.

When I was a little girl I learned a good lesson. One frosty morning, I was looking out of a window into my father's farm-yard, where stood many cows, oxen and horses, waiting for drink. The morning was very cold; the animals stood meek and quiet till one of the cows wanted to move, and tried to turn round. In trying to do this, she hit against her neighbor; whereupon that one kicked, and hit the one next to her. In five minutes the late peaceful congregation of animals was in great turmoil, furiously kicking and butting each other. My mother laughed, and said—"See what comes of kicking when you are hit; just so have I seen one cross word set a whole family by the ears." Afterward, if my brothers, or myself were cross or irritable, she would say—"Take care, my children: remember how the fight in the strawyard began; never give back a kick for a hit, and you will save yourselves and others much trouble."

ORDER

Never leave things lying about—a shawl here, a pair of slippers there, and a bonnet somewhere else—trusting to a servant to set things to rights. No matter how many servants you have, it is a mean habit; and if its source is not in the intellectual and moral character, inevitably it will terminate there. If you have used the dipper, tumbler etc., put them in their places, and you will know where to find them again. Or, if you set an example of carelessness do not blame your servants for following it.—Children should be taught to put things back in their places as soon as they are old enough to use them; and if each member of the family were to observe this simple rule, there would never get much out of order, and a large source of vexation and useless labor would be avoided.

THE VIRTUES OF BORAX.

The washerwomen of Holland and Belgium are proverbially clean, and who get up their linnen so beautifully white, use refined borax as washing powder, instead of soda, in the proportion of one large handful of borax powder to about ten gallons of boiling water: they save in soap nearly one half. All the large washing establishments adopt the same mode. For laces, cambrics, &c., an equal quantity is used, and for crinolines (requiring to be very stiff,) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen: its effect is to soften the hardest water, and therefore, it should be kept on every toilet table.

SWEET POTATOE COFFEE.

Mrs. Ann Hoopes, Vermillion Co., Ill., writes that a good substitute for coffee can be made from sweet potatoes. Wash and scrape good sound tubers; cut them into pieces half an inch long; dry them in the stove; roast them as you would coffee, until of a light brown color. Make "coffee" from them in the usual manner, except that the pieces are not to be ground.

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